

The NATIVE VOICE

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Starting Next Month

Tecumseh and the War of 1812



TECUMSEH

THE NATIVE VOICE is pleased and proud to announce that, starting in our next issue, we will commence publication in serial form of a historical work by Newell E. Collins titled "Tecumseh and the War of 1812." This is an original work of considerable interest to all those interested in the Indian people of Canada and particularly of this almost legendary figure Chief Tecumseh. The manuscript, which the author hopes to see published in book form, will appear in the "Voice" in serial form over a number of future issues. Among the comments of those who have gone over the manuscript are those of Ferris E. Lewis of Michigan who described the book as "... very interesting and very well done. You surely have spent much time in looking up this material and writing it up so well." Other similar comments have been received by the author. Our only caution to readers must be, don't miss an issue of The Native Voice or you will most certainly regret it.

Americanizing The White Man

By FELIX S. COHEN

(Lawyer, formerly Associate Solicitor, U.S. Department of the Interior)

EVERY society and every generation has its own stereotype of the American Indian; and all these stereotypes have only one thing in common: all alike fail to do justice to the richness and inexhaustible diversity of Indian life. To the Indian of the Americas one may well apply the words of Talleyrand, "pille de tout le monde, il est toujours riches." Pillaged by all the world, he is forever rich,—rich in that which one does not lose when one is robbed of all material possessions.

In the United States for the past century the dominant stereotype of the American Indian has been that of the vanishing red man, the hopeless survivor of a noble race, robbed of his lands by the onrushing march of progress, unable to adjust to the demands of an industrial civilization, a tragic figure deserving of sympathy, but withal not quite human, not quite a full partner in the tasks of our world. We have all seen pictures of this composite Indian adorned with Sioux war bonnet and Iroquois belt of wampum, astriding a discouraged Spanish horse, at "the end of the trail," hopelessly gazing into an empty future.

Another Stereotype

Along with this picture goes a stereotype of legal conceptions or misconceptions. Since the Indian is, supposedly, a dying race whose course is run, we ought to hasten the abolition of those government agencies and services that are designed to aid the Indian people. Under the light of impermanence, what reason is there for allowing Indians to expand their land base or even retain the land resources that they still own? If the Indian is really an obstacle in the march of progress, is it not mere sentimentality to allow his property claims to interfere with the building of airfields and lumber mills, or with the allocation of mineral, fishery, and fur resources to great commercial interests? If the Indian is a helpless child in a man's world, are we not justified in replacing Indian self-government by the government of white experts?

The legal consequences of such a stereotype are serious and tragic. The most serious of all such consequences was noted four hundred and sixteen years ago, by the greatest of all writers on Indian law, Francisco Vitoria. The ever-present danger, he declared, is that the expert may confuse the profit of the governor with the welfare of the governed. And this,

The accompanying article was sent to THE NATIVE VOICE by Robert Gabor of Syracuse, New York. "Personally," Mr. Gabor writes, "I think THE NATIVE VOICE would be doing the people a big service to reprint this article . . . especially for those Native people who do not realize the full scope of all they have contributed to what we proudly hail as our Western Civilization. The many material contributions of the Indians are realized somewhat by our Native population but few if any of us, white or Native, realize the impact on our democratic way of life the old Indian had. Mr. Cohen, in this article, brings it out beautifully, I think . . . I hope you agree with me." The article will appear in installments over the next few issues of THE NATIVE VOICE.

said Vitoria, "is the respect in which danger to soul and salvation lie."

All Creatures Of History

In any assembly of non-Indians devoted to the cause of Indian welfare it is pertinent to remind our selves of Francisco Vitoria's warning. For we are all, in our moral judgments, creatures of the history we have learned. And the history of America, written by the scribes of the conqueror, has provided a long set of reasons for believing that we are helping the Indian when we arrange for the transfer of resources from failing Indian hands to hands more skillful in the extraction of swift profits. Books and newspapers in widely scattered parts of our Western Hemisphere are filled with arguments explaining why the Indian must be immolated as a human sacrifice on the altar of progress. Or if, humanely, we do not extinguish the Indian physically, we are offered many plausible reasons for extinguishing his tribe, his culture and his land titles.

Unless the falsity of this basic stereotype comes to be generally understood, the Indians of the United States can hope for little progress in the economic field and can hardly expect to defend the gains of recent decades in the establishment of political rights.

Whether such stereotypes are cherished in the nations south of the Rio Grande I do not know, nor do I know how far such stereotypes in other lands may depart from local realities, but as for the situation in my own country I can say with some assurance that the prevailing stereotype is distorted and false in all major particulars.

Increasing Population

Indians are today the most rapidly increasing racial group in the population of the United States. Their death rate has been cut in half in 15 years. Their real income has increased much more rapidly than their population. The area of lands in Indian ownership has been substantially enlarged during the past decade and a half, so that our Indians own, on the average, 900 acres per family of 5, while non-Indian families in the United States average about 70 acres.

On more than a hundred reservations, local municipal councils

have been set up by the Indians themselves to take over the governmental activities once performed in paternalistic fashion by white administrators.

Indian tribes, incorporated under Federal law, are handling million-dollar enterprises in salmon-canning, lumber production, and oil production, as well as in livestock and farming operations. One tribe alone has taken in \$280,000,000 in oil royalties in 25 years.

It was to a member of this Osage Tribe, General Tinker, that the United States entrusted the task of reorganizing its shattered air forces in the Pacific after Pearl Harbor. He did his job, led his force to victory in the decisive Battle of Midway, and died in the battle, a symbol of the loyalty of his race in the defense of freedom.

Full Citizens In U.S.

Indians of the United States are full citizens. They are, of course, free to live wherever they please, on or off their reservation lands. They are free to sue and to make valid contracts, although in contracts affecting lands or other property held in trust by the United States they must, like any non-Indian owner of trust property, secure the consent of the trustee for any sale they may wish to make.

Except in a few areas where local discrimination is severe, Indians have made magnificent contributions to the life of their country, in peace as in war.

Notwithstanding James Fenimore Cooper's romantic account of "The Last of the Mohicans," I am glad to report that the Mohicans are well and thriving, in the State of Wisconsin. The Iroquois, whose destruction was sadly noted

by De Tocqueville a century ago are still one of the largest tribes of North America, and Iroquois Indians in large numbers, during the recent war, were working in navy yards building battleships.

While it is true that some Indians have been deprived of the land without fair compensation, even today threatened with such deprivation, it is also true that the United States has paid in the neighborhood of \$800,000,000 for lands that Indian tribes were willing to sell, under treaties which have carried out the conception, Francisco Vitoria that treaties freely entered into between Indian tribes and white governments offered the only solid moral basis for the acquisition of land by white immigrants in the New World.

Moral Fortification

Though the stereotype of the vanishing Indian has no basis in historic fact, it has a strong basis in the wishful thinking of those who would deprive the Indian of his minerals, his timber, his fisheries, or his lands.

For all history shows that plunder, to be successful on a large scale, must be fortified with high moral motivation. And during more than four centuries the classic defense offered by exploiters of Indian resources is the argument that the Indian was a miserable savage who was rescued from the depths of hunger and degradation by the exponents of white civilization.

If that is what happened, perhaps paying his rescuer with his property was a good bargain for the Indian. Such is the defense implicit in the title of a learned volume by a careful student of Indian affairs: "A Continent Lost — A Civilization Won."

(To be continued)

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Your notices may be late for your renewals due to the illness of Mrs. Maisie Armytage-Moore, who has been recovering from a major operation and is now back at work.

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C. Indians Ask For Land

A delegation of Similkameen Indians visited the Legislative Building in Victoria this month seeking interviews with two cabinet ministers to demand additional grazing lands for their cattle and construction of a bridge over the Similkameen River near the town of Keremeos in the Okanagan.

The delegates, headed by Andrew Paul, president of the North American Indian Brotherhood, represent a tribe which owns about 2000 head of cattle used as riding stock. They are seeking to increase their herds by acquiring additional grazing land along the Similkameen River.

Mr. Paul said they would see Minister E. T. Kenney for additional grazing land. He complained that much of the land along the river which Indians have looked upon as their property had been taken over by cattle men.

The Indians are not getting a fair deal," he said. "Grazing lands adjoining the Indian reservation were leased to white men without any consideration for the needs and livelihood of the Indians."

The delegates also planned to see Public Works Minister E. C. Brown for a bridge across the Similkameen River because Indians now had to cross the international border in order to get to

New Indian Legislation Takes Effect Sept. 4

New legislation affecting Canada's 136,000 Indians goes into force September 4, Citizenship Minister Harris announced in August.

The new Indian Act, first major overhaul of Indian legislation in 71 years, was passed at the last session of Parliament.

Charges of the state, the Indians now will have greater power over their own property and their own affairs, Mr. Harris said.

"The aim of the new act is to bring the Indians, by progressive steps, into a position of social, political and economic equality with other Canadians," the minister added.

Some of the changes:

The right to vote in band council elections is extended to Indian women.

Indian bands now can be authorized to have complete control over the spending of band and land revenue money.

New Indian Day Schools For Alberta, Peace River

By HUGH DEMPSEY

Three new Indian day schools will be constructed in Alberta, and one in the British Columbia section of the Peace River Block, according to Alberta district Indian Affairs agent.

Day schools of two rooms each will be constructed at Gleichen and Cluny for pupils from the Blackfoot Reserve, and another at

the market town of Keremeos.

"They have to travel 80 miles by car in order to get to the town," he said.

Hobbema for the Cree children. A one room school will be built at Fort St. John, B.C., for pupils from Forest Lake Reserve. All schools will teach grades one to nine.

At present there are two residential schools on the Blackfoot Reserve and a residential school and three day schools at Hobbema. The new schools are expected to be ready for use next spring.

Meanwhile, a two room day school is nearing completion at the Saddle Lake Reserve, 150 miles northeast of Edmonton, and is expected to be ready for the fall term. It will be named after R. B. Steinhauer, an early missionary for the United Church.

Another important construction project is the new 19-bed hospital at Hobbema. This modern building is expected to be ready for occupancy this summer.



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Lt.-Governor Chief TLA-QWA-ZI

Highlight of the visit of His Honor the Lieutenant-Governor of British Columbia to Alert Bay in July was the ceremony on the grounds of St. Michael's School when His Honor became an honorary Indian Chief in the Kwakwaka'wakw Nation.

In an impressive and solemn ceremony, Chief William Scow, President of the Native Brotherhood of British Columbia assisted by Chief Ed Whonnock, read the scroll which named the Lieutenant-Governor Chief Tla-qwa-zi, and presented him with the speakers stick which would be his symbol of office. This, among other things, would give him the privilege of calling on his people to dance for him whenever he so desired.

In accepting the Chieftainship His Honor stated that he had followed with interest the work that Chief Scow had done with the Native Brotherhood. "I can assure," he said, "that we will do all we can to help the Indian people."

David Home

David Benoit, Second Battalion Princess Patricia's, arrived home from Korea. David has been in a hospital in Japan and expects to spend several months in Shaughnessy Military Hospital, Vancouver, before being invalided out of the army.

It took David 32 hours from Japan to Vancouver, and the first place he headed for was the office of The Native Voice to keep his promise to his adopted mother Maisie Moore that he would come and see her first before he saw anyone.

David said it was good to be back home after the misery and destruction of Korea—our beautiful, peaceful scenery, our nice mild climate after the tropical heat of Korea and Japan, the nice faces of our people after the saddened tragic faces of the Orient. This is God's country and David wants to help to keep it so.

David Benoit is from Fort St. James and served with the Seaforth Highlanders for five years in Italy, Germany and Holland in the last war.

The first newspaper item to catch his eye on arriving home was the account of his brother Indians at Lytton who, while holding a ceremonial gathering in honor of a deceased fellow Native, were interfered with by a policeman.

Indian Paintings In Marble Canyon

By R. D. CUMMING
(In the Ashcroft Journal)

From the road through Marble Canyon, a steep gravelly trail leads up a narrow valley and about half a mile reached a collection of Indian paintings at the base of a white cliff. Opposite the writings the hill is studded by pine and fir trees. The "works of Art" consist of birds, animals, men, and various undecipherable forms all in bright red ink. An Indian in the vicinity told us the paintings were about a thousand years old, and no Indian living can explain their meaning or trace their origin. A mystery to the white man is how they were maintained their bright red color all those years, and what was employed that has been lasting.

The paintings are said to have their meaning which today are guess-work. Some think they are war scenes, some claim they are hunting background. Others say they are signs of direction, still others that are efforts of budding artists among the Indians to find there an outlet for their art and ambition. No doubt

each drawing had its meaning when painted on the face of the rock.

However, they are an attraction to the white man of today even if we cannot fathom their meaning or purpose. They prove to us that there were budding artists among the Indians in those far-away days. Many of the paintings have apparently been chipped off either by tourists or by Indians themselves. One Indian told us he thought it was the work of present day Indians who fancied the paintings too undignified on the part of his ancestors. He perhaps forgets that all artists had humble beginnings, and that those ancestors of his might have reached fame had the opportunity been theirs. A notice should be posted near the writings warning that it was criminal to destroy the paintings in any way.

We are told by an Indian also, that the trail was used in those early times as a short cut to Hat Creek thence to Thompson River on hunting or fishing parties, which were common in those early times.—R.D. CUMMINGS in Ashcroft Journal.



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Despite Loud Protests Bill 79 Still Imperfect

John Blackmore (L. Essex West), chairman of the parliamentary committee which studied Bill 79, had said, the day before, that the Indians had had ample opportunity to make their views on the legislation known.

WE DO NOT agree with the statement of Mr. Blackmore (L., Essex West), that the Indians had ample opportunity to make their views on the legislation known—they did make their views known but the Government went right ahead and most of the Indian views have been ignored.

Some of the changes in the act may be for the better and suitable for the Indians who make their living on their reserves, tax free as farmers—but it brings great hardship to the British Columbia Indians on the coast who work in the logging camps and fishing industry. These men pay large income taxes . . . and are taxed without representation. B.C. Indians will be forced to abide by laws that are suitable for the Indians in other Provinces who live under different conditions.

Mr. Harris' intentions are presumably honourable but his successor might not be so well intended, and there are several dangerous and deadly sections in this new Act which should be revised.

Consider Section 112 whereby the Minister can, after a hearing, enfranchise a band of Indians without their consent. Until these sections are revised, Bill 79 remains, so far as we are concerned, a dangerous and imperfect Act. Why pass an Act unless it is perfect and just?

We cannot, under the circumstances, look on this imperfect bill as anything but a calamity and disaster ending the long and weary fight of those noble old Native Chiefs who sacrificed so much in their fight to win justice and freedom for the future young Native Canadians.

Listen To CBC September 12

OF interest to Native Indians is the CBC Wednesday Night program Wednesday, September 12, when the evening will be devoted to discussion of Indian life and culture, Indian music, and ending with a play on Indian life today, "Momatsum", by the poet Dorothy Livesay.

This is the first time that the CBC has spent an entire evening on aspects of Indian life, particularly as it exists on the West Coast. There will not be time for an airing of every problem, but at least a start has been made, and in the right direction.

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The New Deal

PIONEER Canadians who drew up treaties with the Indians all promised that the red men could follow their way of life on the reservations "as long as the sun shines, the winds blow and the stream run down to the sea." Succeeding Canadian governments kept the pledge. For 70 years, the country's 136,000 Indians have been governed by the Indian Act of 1880. Last week in a long-deferred bow to changing times, Parliament brought the Indian Act up-to-date. Chief changes:

Individual Indians may own reservation land, with guarantees they will not be uprooted, as in the past, simply because a community of whites moves in near by and objects to them as neighbors.

Reservation-dwelling Indians may go into business for themselves, sell produce from their land, earn money by performing at carnivals and rodeos. Indian businessmen can get government loans to help finance private enterprises.

Indian bands will be more nearly, self-governing, with tribal councils granted powers roughly similar to those held by white men's city councils. Tribes may continue to choose chiefs by heredity or prowess, on reservations where elections are held, there will be a modern secret ballot. For the time, Indian women will be allowed to vote and to hold tribal office.

Indians may drink liquor, hitherto not for sale to them, in beer parlors and cocktail lounges though they may still not buy firewater by the bottle.

Before drafting the new act, Citizenship and Immigration Minister Walter Harris traveled from coast to coast, interviewed almost every important Indian chief in the country. To his surprise, Harris found that while most Indians wanted more personal freedom, they had no general desire to become full-fledged citizens, especially if it meant giving up Indian customs in favor of such white men's practices as city living and income taxes. Almost to a man, the chiefs told Minister Harris: "I hope you are not going to take away from me my right to be an Indian."

The new Indian Act is designed to give the tribes greater freedom in their own affairs and a better chance at economic improvement. It still honors the old pioneer pledge that the Indian will not be forced to live like a white man.—TIME.

Thanks For All Kindness During My Late Illness

—The Publisher

SOMETIMES I think it does one good to be dangerously ill — you find out how many friends you have. I am just recovering from years of illness — two dear fine doctors gave me a new lease of life — dozens of real true friends offered their help, visited me and smothered me with flowers. I have never been so important before in my life except perhaps the day I was born.

It is a rich feeling to know that you are loved by dozens of wonderful people, it gives you a new outlook on life. I felt that if I had time off to be operated on, The Native Voice and everything would stop and go to pieces — but no, dear Phyllis Grisdale and George Neill kept everything going and lifted my burden and everyone else helped just told me to rest and forget everything.

Mrs. Mildred Valley Thornton helped (as usual), Jassie Kitty and all her babies and just out of the hospital herself.

Dear Percy Gladstone came from Steveston every day to cheer me up and Ellen and Ted Neel and dozens of others, including my wonderful landlady who took over my domestic affairs. All I heard was, "Don't worry dear, we love you, we will take care of everything if you will rest" — some even came from Seattle to tell me they wanted to help me. It was surrounded with love and kindness.

Mabel Stanley, Isaac Jacobs, August Jack and Mary Anne, Dom Charlie and Josephine Charlie, dear Simon and Dan Baker, all of the Squamish tribe who gave me my name so that I would feel one of them while I was ill. The dear kind Sechelt Indians who phoned in.

Dear beloved friends all, how can I tell you how much it meant to me and how rich you make me feel — and the many letters of cheer. My Associate Editor, Jasper Hill, carrying on and giving me strength knowing he was pulling for me. Thank you, my beloved friends — it is nice to start again. Knowing you are with me with all your kindness and good thoughts, how can I fail you?

—MAISIE ARMYTAGE-MOORE

Brotherhood Asks Fisheries Safeguards Be Included In Japanese Peace Treaty

Objection by all sections of the B.C. fishing industry, including the Native Brotherhood to lack of provisions in the proposed Japanese peace treaty which would protect offshore fisheries against Japanese invasion, has already resulted in some change in official U.S. and Canadian government policy.

It was reported late in August that Canada, United States, and Japan were discussing a three power treaty for protecting and conserving North America's Pacific fisheries. Federal Minister of Fisheries R. W. Mayhew held meetings with the B.C. fishing industry on this new proposal towards the end of August, but the general opinion of the groups in the industry, including the Native Brotherhood, was not made public. Prior to this latest development, however, the Native Brotherhood, under the signature of Ed Nahaney, sent a letter on August 3 to the Deputy Minister of Fisheries, Stewart Bates, declaring that the Native Brotherhood "is seriously alarmed about the news of the Peace Treaty with Japan as it concerns the fisheries of the Pacific Ocean."

The letter declared that "Our Japanese people, in the interests of conservation, are not presently assuming anything approaching the amount of salmon they previously did. It would be ridiculous to permit the fruit of such sacrifice to be reaped by other nations. We are strongly determined to have no stone unturned in making sure that the rights of Canadian fishermen and shoreworkers are adequately protected against the influx of Japanese fishing vessels at some time in the future, simply because the Peace Treaty is too weak."

The Brotherhood reiterates its long request that:

(1) The Government of Canada take steps to see that in the Japanese

Peace Treaty suitable provision be made to ensure that Japanese fishermen stay out of the fisheries of the North-east Pacific Ocean. In return Canada should agree to keep out of the Japanese zones adjacent to their coasts.

(2) Should the United States insist on going ahead with the Peace Treaty without the above protection then Canada should refuse to sign the Treaty.

MR. C. GORDON O'BRIEN, general manager of the Fisheries Council of Canada, was reported in The Vancouver Sun as stating that:

"As things stand now we will have no protection for the salmon and other fish which have been built up in our coastal grounds by joint U.S.-Canadian conservation over a quarter of a century."

"The whole Canadian industry has been badly disappointed by the way things have turned out."

"We know that the government, especially the fisheries department, shares our view," Mr. O'Brien stated.

"Our American friends apparently feel that other things have a higher priority than fisheries and they are sufficiently anxious to get the treaty signed that they prefer to leave the fishery treaties until later."

"But Japan will again be a sovereign nation at that time, able to accept or reject our ideas about conservation," he declared.

The Salmon Cannery Operating Committee in British Columbia has expressed its opposition to the lack of fisheries protection while the United Fishermen and Allied Workers Union has been carrying on a strenuous campaign for specific guarantees for fisheries protection being written into the treaty.

The Fishermen's Cooperative Association issued a statement, declaring that, "The Fishermen's Cooperative Association strongly protests the signing of the Peace Treaty with Japan without a definite agreement respecting fishing

rights being contained within the Treaty or signed concurrently with it."

"Canadian and American fishermen, by following conservation regulations, administered by joint bodies of the two countries, have deprived themselves of immediate gain to preserve and extend fish stocks. They insist that these stocks be protected for all time, and now and not after the Treaty is signed is when that protection must be guaranteed. The continuance of their livelihood is more important than any other consideration."

The UFAWU sent an article written by Homer Stevens, Union secretary-treasurer, to all B.C. members of parliament and to B.C. legislators asking their support for the position taken by the Union.

The article, which gave a complete history of prewar invasion by Japanese mother ships and floating canneries of the waters off the coast of Alaska, British Columbia, and the United States, warned that, "Canada must now say NO to suicide. A pact that contributes nothing toward peace and stability in a peace hungry world must be rejected."

The article, in its final paragraphs, states as follows:

"The time has certainly come to speak plainly. It is not too late and certainly none too soon."

"If the United States desires to sign a bi-lateral treaty with Japan, Canadians would have no justification for interference, whatever

opinions might hold as to the wisdom of the step."

"As Canadians, we are being asked, however, not merely to witness signature of the treaty by the United States but to add our own signatures."

"We are not too greatly concerned with whether Democratic and Republican factions in Congress approve, or disapprove. We are vitally concerned in seeing that our own interests are properly safeguarded."

"We resent being treated like outsiders or disinterested third parties in a matter vital to our daily bread and butter."

"For Canada, the most important single interest in the treaty lies in the fisheries clause. This section as now drafted is no protection. It is only an attempt to lull us into a false sense of security. We are being asked to approve the unrestricted rearming of Japan and in return are asked to accept the lack of any guarantee that Japan will stay out of the fisheries off our own coast."

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Beatrice Scow III Will Keep Writing

Miss Beatrice Scow, teen age daughter of Native Brotherhood president Chief William Scow, is ill in Nanaimo Indian Hospital.

Miss Scow, a victim of tuberculosis, has kindly consented, despite her illness, to carry on her column from her bed in the hospital. The readers of her column will be pleased at the news that she intends to carry on, this time reporting on events taking place in her new, and we are sure, temporary surroundings.

CLOVER LEAF Tasty Snacks



PERFECTION IN SEAFOODS

Echo of Banff Indian Days

By Phoebe Erskine MacKellar

"Banff Indian Days!" Have those three words any significance to readers of "Native Voice," I wonder? Do they suggest, for instance, Red Men exploited by White? If so you are following the wrong trail. Let me quote from a reliable source. "Every dollar subscribed or taken in at the gates goes to the Indians, either in prizes, rations or payment for their work. No whites participate."

Banff Indian Days which has taken place annually for sixty-two years has probably done more to preserve Indian traditions and prestige over a long period than any other similar attempt to do so in this country. The Stoney from Morley Reserve are the fortunate Canadian Natives who take part in this annual four-day event immediately following the Calgary Stampede. This summer, however, there were delegations of Blackfoot, Sarcee, Stoney from Nordegg Reserve, and I understand some visiting Cree as well.

An Indian Village of teepees is set up on the outskirts of Banff. Parades in full tribal regalia, with colorful Mounted Police escort, take place daily in the resort town. A halt is called on the Bow River bridge, where beaded buckskin costumes are judged, and tourists' cameras are not prohibited. Prizes are awarded later at the Banff Springs Hotel grounds. Here, each evening the Indians present a concert of traditional songs and dances. To quote the brochure: "Nowhere else in the whole of America's Indian tribes have the old songs and dances been so well preserved, weird and wonderful songs and acting, dating back for hundreds of years." Each afternoon on the race track, straight horse racing, as well as stunt riding and bareback bronc contests are held. Regulation Stampede riding rules apply. All track races carry three monies.

It was my ill fortune to arrive in Banff a few days after all this had taken place. However, when I gave my own program of Canadian Folk Lore on the Banff Springs Hotel grounds at the Grand Pow Wow of the Rockie Mountain Trail Riders, it was as if an echo of Indian Days was vibrating from mountain to mountain. The teepees were still standing, and I took the liberty of using one for a dressing-room. Then too, I had the honor of meeting some members of the Bearspaw family. They looked very fine indeed in their beautifully beaded buckskins, and brought the evening to a close with a traditional dance.

Before leaving Banff I called on Norman Luxton who, with his brother, runs what he terms an "Indian Trading Post." Norman is slim, average height, aquiline featured and fresh complexioned.

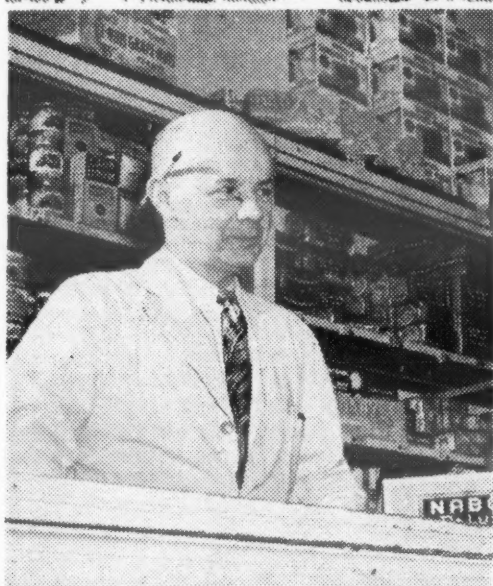
There is a merry twinkle in his corn-flower-blue eyes as he dons his cow-puncher hat before leaving the store. He might not like to be termed "old-timer," though he proudly boasts that he was born in Fort Garry, carefully explaining that this was the old name for Winnipeg. "It had a stone wall

around it in those days," he said. As a youngster he played and hunted with Indians, and got to know them and their ways. This early experience proved of value to him in later life.

Mr. Luxton volunteered the information that his wife was the first white woman born in Alberta.

Her grandfather was the George McDougall, an early sionary who was frozen to death in a blizzard; her father, a trader, who settled in Morley, regret I had not the pleasure meeting Mrs. Norman Luxton.

(Continued on Page 12)



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DEPARTMENT OF LANDS AND FORESTS

HON. E. T. KENNEY

Six Nation Confederacy

Annual Border Crossing Ceremony

By C. N. A. IRESON,
Iroquois by Adoption

On the third Saturday of every July a great Indian ceremony takes place in Eastern Canada and the U.S.A. This is the time of the full-moon (The Honey Moon). Here at the "Father of Waters," Niagara Falls, the Six Nations of the Iroquois, the Mohawks, the Onondagos, the Cayugas, the Oneidas, the Senecas and Tuscaroras, come from far and near to celebrate the special privileges granted to them by the JAY TREATY, namely: special border crossing rights which no white men enjoy between the U.S.A. and Canada.

The attendance of this event is usually from three to five thousand Indians, many of them appearing in their best native regalia.

Colorful Parade

A colorful parade is held over the lower International Bridges, with some mounted on horses, the riders in full native costume. There are also picturesque floats on motor vehicles depicting Indian contributions to all mankind. Intermingled with the picturesque floats would be many motor cars carrying the families and older people of the prosperous Iroquois Indians. A number of Brass Bands all dressed in Indian costume play in the line of march.

At the border there is a flag ceremony attended by the mayors of Niagara Falls, Ontario, and Niagara Falls, New York State.

The place of celebration alternates each year. One year it is on the American side and the next year on the Canadian side. This year, 1951, it was on the Canadian side.

City Park Celebration

After the big parade, crossing from one side of the border to the other, the celebrations are held at one of the city parks. These great Indian celebrations consist of speech making by noted Indians and a few selected white men and women who are considered as proven friends by having done something for the Indian people. Frequently some of these white

people are adopted with ancient ceremony and given a name. After partaking of the sacred beaver-tail soup they are considered as brothers within the fold. There is also entertainment by the Brass Bands, Indian dances, lacrosse games, and other sports usual at any picnic.

The whole ceremony is non-commercial and run by the Iroquois Indians themselves. For a number of years few outsiders knew about it but with a little newspaper publicity in recent years, great throngs of spectators turn out to see this annual parade. The project is sponsored by The Indian Defense League of America, Inc.,

which has branches at Ohsweken, Ontario, Brantford, Ontario, Hamilton, Ontario, Muncey, Ontario, Hogansburg, N.Y., Niagara Falls, N.Y., Buffalo, N.Y.

Big Loud Voice

The titular head of this organization is its original founder, Big Chief Loud Voice, (Mr. Clinton Rickard) who may be seen riding at the head of the parade dressed in beaded buckskin and eagle feathers. Big Chief Loud Voice is the custodian of a collection of sacred wampum belts probably, the most ancient, most valuable and largest in the world today. He is also noted as an expert on Indian treaties having made several

visits to the United Nations on behalf of his people.

His home is on the Tuscarora tribal land near Sanborn, N.Y., where he is a prosperous farmer living in a modern home equipped with electric stove, etc. He owns two motor cars which he needs for family transportation.

This grey haired Iroquois Chief is a veteran of the Spanish American war. He was with the 7th U.S. Cavalry and fought in the Philippines and circumnavigated the globe while in the U.S. Army. Noting and studying the world's races from the most civilized to the most primitive in Africa and elsewhere he formed the opinion that the Red Indian is the best race on the earth, and until this day he clings steadfastly to that idea. The motto of the Indian Defense League of America is: "Ne-Skenno Ne Gai Wuo. Ne Gashada Sa," meaning: "Peace, Prosperity and Equality to All."

Many Celebrities

Many noted Iroquois celebrities may be seen at the Border Crossing ceremonies, famous medicine-men, professional men, Indian educationalists, soldiers and authors. Mr. Ray Fadden, (Aren Akweks) a noted Indian writer and recorder of Iroquois history, is a regular participant at the ceremony.

There is sometimes a few distinguished guests from other Indian Tribes. Mr. Andy Paull, Pres-

(Continued on Page 11)

B.C. Packers' Sale
'Highest in History'

Net profit of \$1,893,942 for 1950, and highest sales in the history of the company, are shown by B.C. Packers Ltd. in its annual report released in July.

Net sales, including store merchandise and building supplies, totalled \$38,357,815.

Operations of the company were extended to Nova Scotia during the year. In addition to its Pacific coast business, which includes fish and shell-fish of many varieties, whale products, oil and meal, the company also has operations in the United States and Manitoba.

Current assets as at March 31, 1951, were \$14,847,638, and current liabilities \$7,186,142, resulting in working capital of \$7,661,496. This is an increase of \$3,396,744 over the March 31, 1950 figure.

BUYER RESISTANCE

Buying resistance to canned keta salmon and frozen halibut was a major factor in an increase of \$1,849,684 in inventories of finished products.

Net fixed assets totalled \$4,921,492, an increase of \$125,747 over the 1950 figure.

The company is building a large meal and oil plant at Prince Rupert. A cold storage plant is being installed at New York City to service B.C. Packers products.

FLEET BOOSTED

Two Antarctic steam killer boats were added to the whaling fleet during the year.

A contract for sales to the United Kingdom is now being negotiated by the fishing industry and the B.C. Packers' report fore-

casts the new British order will total \$5,000,000, same as 1950.

BUCHANAN OPTIMISTIC

President J. M. Buchanan comments optimistically on the future of the salmon industry in relation by hydro-electric power industries. He reports progress in provision of sufficient water for sockeye migration at the Aluminum Company of Canada project. Engineering studies along this line are under way at Alcan's dam site on the Nechako River.

"Columbia Cellulose Company Ltd. has provided, at its own expense, modern and efficient fish protection facilities on the Cloyah River, water from which is used for operation of its Port Edward plant," says Mr. Buchanan in his report.

He notes indications that the Provincial Government may not proceed with its proposed power project on the main branch of the Quesnel River. "Other power sites are being surveyed for dam locations which would provide power at a comparatively low cost without threatening the extinction of a potentially valuable fishery."

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IN MEMORIAM



REQUIESCAT IN PACE

TO

MARSHAL HENRI PHILIPPE PETAIN TWICE HERO AND SAVIOR OF FRANCE

Before the fall of France to the Germans in the last war and during the retreat of the Allies when all seemed lost a photographer took unknown to him a photograph of the late Marshal Henri Philippe Petaine, martyred hero and twice savior of his country beloved France, praying alone in Notre Dame cathedral. As long as I live I will never forget the look of agony on the face of that aged hero. One does not require any vivid imagination to picture the anguish of soul which he was undergoing as, on his knees he asked for guidance from the Master as to his duty in what seemed like the death throes of La Patrie. No man who planned black betrayal of the country he loved more than earthly honor or pomp, would go alone to the Master to pray for guidance and help and then, afterwards calmly commit a dastardly black crime of betrayal.

Petain could have retreated, too, and escape to England to live in comparative comfort and honor, but no, he stayed to help his people like the captain of a storm battered ship he stood on the bridge bringing order out of chaos and salvaging what otherwise would have been a total loss; knowing that all he had to offer them was his frail aged body to stand between them and death.

At his trial public hate was at its hottest. Anyone who had dared to suggest acquittal would have been accused of being himself a collaborator.

Marshal Henri Philippe Petain had that indescribable something, that indescribable feeling that raises men above all earthly things or ambitions, that greatness to serve, or to die for what they believe to be right. Petain was old, he was weak; his long life was near its close. He never faltered—weaponless he faced the foe—again THEY SHALL NOT PASS.

He gave his all that the defenceless people of France might live.

After his trial—what a victory it must have been to those still living Nazi leaders to know that they, through their propaganda, had been able to rob France of its greatest hero and still hit back at them.

No, France will never forget Petain for it was France who has made him a martyr as they did Captain Dreyfus.

To the end of my days I will see him alone praying to the Master for guidance, no matter how hard the road would be—Alone—shorn of all earthly pomp and glory, **THY WILL BE DONE OH LORD** no matter what the price to save these poor terror stricken people, women and children, aged, helplessly blocking the road of escape, delaying the fleeing disorganized Allied armies with no one left to defend them—only a feeble old man, no guns for defence, no food to still the agonizing cries of the hungry little children and a helpless, defenceless terror-stricken people—just the prayers of an old man whose only reward on this earth would be dishonor, who stood bravely alone—no armies to back him to face the enemy. He willingly sacrificed his all that they might live. He was crucified as was his Master to whom he prayed for guidance in his hour of need—**"Greater Love Hath No Man"**—great martyred hero of France—Traitor, No—you have won the greatest victory of all, **BACKED BY THE ARMY OF GOD'S ANGELS**—"Allons enfants de la patrie, Le Jour de gloire est arrive:—Marchons—Marchons." Your grave is marked only with the words "Henri Petain, no profession" posterity will add the words, **"THEY DID NOT PASS."**

MAISIE ARMYTAGE-MOORE
Publisher, The Native Voice

Plain Words On Peace

Dear Friends:

The June issue of your unusual and very excellent little paper mentioned the proposed monument, and the pamphlets of the Six Nations, and that reminded me to write Ray Fadden and send him a copy of the narration of our slide lecture on the same subject.

Now I am enclosing a similar copy with this. We would like to also include a set of the slides, but we have only two complete sets of them at present, and we have had such a difficult time to get them together that we cannot part with them until we have got back some of the cash that we spent, to say nothing of the time.

We thought that this story should be known to young people and that the schools would be a market, so we prepared a version of it in the form of a series of colored slides with the narration in the printed booklet to be read as the slides were projected on the screen. While we were laboring over it, the word PEACE became subversive and when we spent \$45.00 for an ad in Educational Screen magazine which goes to some thousands of schools, we got a lot of heavy silence as a response. The fact is that we did not get even one inquiry, and that was a bit discouraging.

Unless, the foreign policy of this government be changed, and that wrecking crew can be got out of Washington, it will matter little what is said or done. I never thought I would live to see the day when the people of this country would calmly accept the outrageous lies that are poured upon us every day by the big papers, and I never thought that this country, in which people can vote, would be the aggressors in the greatest war atrocities in all history.

There is no difficulty in getting the truth of Korean affairs, or Asian affairs, because there are plenty of personal letters, and newsletters, and pictures available all the time, but the great mass of the people never see them. There are many Koreans here, and

they publish a paper, half of it in English. We get letters from 2 young people in Japan. We get 16 mm motion pictures from many sources, and hope to soon have some from China. We just saw the films of the big Peace Congress of Warsaw but most people do not know that it occurred. It is a repetition of the same savagery that was directed against the native peoples of this continent.

We still hope that our humble efforts may eventually be used at least by a few brave souls to present the native peoples in a better light, bring out the fact that the set up a United Nations Organization that was really dedicated to the cause of PEACE, and show in contrast that the bunch of war mongering monopolists in New York is a spurious deception.

Maybe later when PEACEMAKERS can be mentioned without fear of a jail sentence, we will try advertising in your very fine little paper. We particularly like the letters and stories contributed by the so-called Indians themselves. Never mind the broken English, and the struggle to express themselves. It is most commendable on your part that you print them. It is also commendable that you printed Dorothy Morrison's letter. I hope I can write to her direct. Just now, we are showing a film called Dealers in Death which is factual and shocking almost to the point of unbelievable.

Sincerely,
WALTER MILLSAP.

Sammy Lewis Visits Office

Sammy Lewis, a member of the Squamish Indian tribe, now in the Army, dropped into the office of The Native Voice with his wife recently to enquire regarding the health of publisher Maisie Armitage Moore.

He was planning to return to his regiment in Victoria.

For there is one God, and one mediator between God and men, the man Christ Jesus. Who gave himself a ransom for all, to be testified in due time.
—1 Tim. 2:5,6

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Arts, Welfare Society Announce Prize Winners

Results of the annual exhibition of B.C. Indian arts and crafts sponsored by the B.C. Indian Arts and Welfare Society and held last month at the Provincial Museum in Victoria, have been announced, with Alberni youngsters taking a large share of the prizes.

Education Minister W. T. Straith opened the exhibition which saw the Chief Oskenonton Cup won by Westholme Indian Day School for its display of pottery (first ever made by B.C. Indians) and designs. Teacher is Mrs. I. Whitaker.

This cup, made available by Chief Oskenonton, is presented to the Residential or Day School ending in the most outstanding collection of entries. Winning school has its name engraved on it and keeps the cup for a year.

There was no Memorial Art Scholarship awarded this year as the work was not considered to be sufficiently mature. This Scholarship (not cash) is given in memory of Native Indians who lost their lives in the Second World War and is to be used for continuing the practice of art.

A \$10 special prize was given to 4-year-old Barney Dixon, and a special prize of the same amount was given to 13-year-old Percy Louie.

Jimmy Johns of Nanaimo was awarded the \$10 Alice Ravenhill prize for adult handicraft. His work was a bust of Chief Maquinna of the Nootkas, the Chief who met Captain George Vancouver.

Second prize for adult handicraft, \$5 presented by Ursula Wilkinson, was won by Mrs. Wallace Touchie of the Indian Reserve at Celuelet for embroidery using an Indian design.

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First Prize

An Indian Legend

The Native Voice is pleased to publish the prize winning story in the Junior writing group written by Doreen Wilson, 13 years of age, who is a pupil in the sixth grade at Alberni Indian Residential School.

My Grandmother once told me an Indian legend. This is how it goes.

A little boy named Tom didn't want to go to bed one night as his Mother and Father told him. He didn't listen, so his Father gave him a spanking, but he still wouldn't go to bed though he was crying. Not very long after he stopped crying and was talking to somebody. Then his Father got up and looked all around the house but the boy must have gone outside. Then his Mother got up and said, "Where are you, son?" Tom didn't answer.

They went outside and started looking again. Then at long last they heard his voice in a bush. They found him still crying, and asked him what was wrong. He said, "An old man said that I had cried so much and never listened to you that I had to stay with him, but he said if I had listened and never cried too much this wouldn't have happened."

Not very long after this conversation the ugly old man came up and spoke to the parents and told them it was time for the boy to go home with him. The boy didn't want to go, but the ugly old man turned him into stone and he was never seen by his Mother or Father again. But the stone was kept on the Mother and Father's bed to remind them of him. I hope this will teach you a lesson, and to listen to your Mom and Dad.

NATIVES MAY SEEK OFFICE IN NORTH

Possibility that Indians and Eskimos may seek offices in municipal elections in the Northwest Territories has been reported.

The first municipal elections in the history of the Territories will be held September 17, where more than half the eligible voters will be Eskimo or Indian.

There is no reservation system in effect in the north, and natives have the right to vote and to run for the municipal offices.

The Territories have been broken down into the three divisions of Mackenzie West, Mackenzie South and Mackenzie North. Mackenzie West is made up of

about 1,800 Indians, 1,000 Eskimos and 500 whites; in Mackenzie South there are approximately 1,000 Indians and 1,000 whites; and in Mackenzie North there are about 600 Eskimos, 1,500 Indians, 4,000 whites and two Chinese.

Nominations for the elections closed August 20.

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BULLETIN No. 3

CIVIL DEFENCE

LEARN—AND LIVE

THE ATTACK

The word "attack" may fill some of us with apprehension. But the word "defence" . . . modern defence . . . is one that when properly understood can dispel fear and instill reassurance.

Many lurid stories of destruction are exaggerated but they have their origin in truth.

Modern defence is understanding what may happen and knowing how to fight back.

Any defence must take into account all the various methods and weapons which might be used against us. An attack with high explosive and incendiaries would produce:

Blast . . . Splinters . . . Shock . . . FIRE.

Fire is certain to be a prime factor in any attack. Every family must become an actual fire fighting unit to control fires in the early stages and to prevent them spreading. You cannot depend on service from regular fire fighting units who will be busy controlling major outbreaks.

A major attack on a thickly populated area may cause casualties and render large numbers homeless.

A knowledge of First Aid is vital.

IT CAN HAPPEN HERE!

Watch for another bulletin in next week's newspaper.

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THE GOVERNMENT OF BRITISH COLUMBIA

HON. W. T. STRAITH, K.C., Provincial Secretary

MAJ.-GEN. C. R. STEIN, Civil Defence Co-ordinator

"Returning Evil For Good"

By LAURA LINTON
North Vancouver

OVER a century ago when British Columbia's wild significance was as yet un-ched, when the coast, lakes and rivers abounded with fish, when the curling smoke of Indian campfires made the air hazy and the primeval forests sounded with the music and laughter and dancing of its native people, Callicum walked among his people. Because of his kindliness and wisdom this brave Indian was held in the highest respect. In his home village of Nootka on the west coast of Vancouver Island he lived happily watching his people come and go, counting the winters and the moons as they had done for hundreds of years. Not only among his own people Callicum greatly respected, but to the white men he also held the hand of friendship.

When the good ship "Felice" with a crew of fifty men and Captain John Meares as master anchored at Nootka in 1788 their welcome by the Indians was warm and friendly. They were greeted by Callicum and another Indian chief by the name of Maquilla heading a fleet which consisted of twelve war canoes, each containing eighteen men. The men were clothed in beautiful skins of the sea otter. Their hair was powdered with the white down of birds and their faces were marked with red and black ochre. Callicum occupied a place of honor in the middle of the fleet and made a very striking figure. Handsome and athletic he was at that time about forty years of age. Also attired like the others in a magnificent otter costume he wore in addition a high cap ornamented at the top with a small tuft of feathers.

By way of welcome the Indians rowed around the "Felice" twice, singing with all the power of their

deep voices. Each time they came abreast of the stern of the larger ship they would uniformly rise and call out the word "Wacush, wacush" or "Friends."

After this ceremony Callicum and Maquilla boarded the "Felice." They were presented with gifts of copper and iron, and to show their appreciation the two chiefs gracefully took off their otter garments and threw them at the feet of their new friends. In turn they were each presented with a blanket which pleased them very much and they descended to their canoes in high good humor. The first foundations had been laid for a friendship which would prove both useful and beneficial to the white man.

Another conference was soon called with the Indian chiefs because the visitors were desirous of establishing a white settlement at Nootka. Callicum and Maquilla readily consented to grant a spot of land whereon the first building might stand, and at this time Cal-

licum was appointed special guardian and protector of the proposed settlement. As the months rolled by he faithfully carried out his promises. It was Callicum who persuaded the other Indians to hew the huge logs needed for the building, and it was he who daily proved himself a good Samaritan to the white man.

Then one day another ship came to "Friendly Cove." It was a Spanish ship called the "Princesa." Callicum took his wife and child and rowed out to extend his welcome to the strangers. Under his arm he carried a fish offering for the new arrivals, his gift of friendship, but before he could present it to the commodore it was roughly snatched from him. Hurt at such a rude reception he muttered "Peshae, peshae," meaning "bad, bad," and immediately left the ship. Enraged by the chief's evident displeasure one of the crew grabbed a rifle and as Callicum was entering his canoe he was shot through the heart from the quarterdeck above. It was a most unhappy ending for so noble a man, and so concluded another incident in history when the white man returned evil for good.

Alaska Indians Claim Matanuska Area

ANCHORAGE, Alaska, Aug. 16. A representative of an ancient Alaska Indian tribe today claimed 100 square miles north of Anchorage, including the rich Matanuska valley farming area and a \$25,000-

000 power project.

William Ezi, one of the few remaining original residents of the Oik Knik Indian territory, has claimed the vast area on behalf of his tribe in a suit filed with the

Court of Claims in Washington, D.C.

In his claim, Ezi stated he and his countrymen "have been forced out of our lands by the inroads of the white men."

The claim said that "from time immemorial the Indians of the Matanuska Valley — (known as Alaska's breadbasket) — have claimed the lands on grounds of continuous use, occupancy and prior rights."

The Indians allege that continuous use of their land has been denied them and on this basis ask redress before the Indian Claims Commission, established by Congress in 1946.

Ezi's action also claimed all submerged lands in the Cook Inlet tribal area for a distance of 3000 feet from the shore line of Knik Arm.

William Olsen, Anchorage attorney who filed the suit in behalf of the tribe, said the claim "places

Joyce Scow Now Practical Nurse

Miss Joyce Scow, eldest daughter of Chief W. Scow, recently spent three weeks with her family in Alert Bay after being graduated from Vancouver Vocational Institute as a Practical Nurse.

During the one year course, she put in periods of duty at North Vancouver, Vancouver, Marpole and Jericho General Hospitals where she received high praise for her work.

On leaving Alert Bay, Miss Scow expected to take a position at Che-minus General Hospital.

in jeopardy title not only to the Matanuska farm colony, but also to the entire Eklutna hydroelectric project," 30 miles north of here. (The government has started construction of a huge power plant at Eklutna which will ultimately cost upwards of \$25,000,000.)

Annual Border Crossing Ceremony

(Continued from Page 7)

North American Indian Brotherhood, flew 3000 miles by T.C.A., the way from Vancouver, B.C., to speak and take part in the ceremonies at the 1951 Border Crossing Celebration. Everyone listened to his message with rapt attention and he was given a great ovation on completing his talk. Andy Mull is a member of the Squamish tribe.

The Indian lady speaker of the day was Miss Emily General of the Six Nations near Brantford, Ontario. Miss Berniece Jacobs sang "Waltz of the Winds."

This year Mr. Jasper Hill (Big White Owl), a gifted writer and Western Associate Editor of The Native Voice, whose forefathers were the proud Lenni Lenape (Delaware Indians), was invited to attend and give a brief speech before his Iroquois brothers at the Border Crossing Ceremony. Unfortunately Big White Owl was unable to be there owing to receiving his invitation too late. He is away on three weeks vacation and did not receive the letter inviting him until he arrived back home about 10 a.m., July 21st, 1951. However, he sent a telegram to the president expressing his regrets and explaining the situation.

Mayor's Welcome

Mayor Ernest M. Hawkins of Ni-

agara Falls, Ont., welcomed the Indians to Oakes Park and commended the officials of the organization on its rapid growth during the past quarter century. He wished the Iroquois continued success in the Border Crossing celebrations. Mayor Hawkins was given an Indian name and was adopted by the Iroquois nation. His name is: "Karon-to-Wane" (Chief Big Tree) Miss Winnifred Stokes, member of the Niagara Falls Evening Review editorial staff, was also adopted by the Wolf Clan of the Mohawk tribe and was named: Princess "Kari-When-Hawi" (She Carries the Word).

Next year (1952) will see the celebration taking on a dual purpose. The Iroquois of the United States and Canada will be celebrating the 400th anniversary of the founding of their confederacy, while the Indian Defense League of America, Inc., will be commemorating the 25th anniversary of the restoration to Indians of the freedom to cross as often and as freely as they choose the boundary line of Canada and U.S.A. The Border Crossing ceremony next year will be bigger and better and it will be held in Niagara Falls, New York State, U.S.A.

NOTE: This item was reported to Big White Owl by Lt.-Col. C. N. A. Ireson of 144 Walmer Road, Toronto, Ontario, Canada.

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VANCOUVER, B.C.

When Will Justice Remove The Blindfold?

By H. O. WALTERMYER
(KAROTOWANNEN)

I am not a politician nor a lawyer, and therefore at times I live in fear and bewilderment at the turn things have taken for the worse, in the administration of justice here in our land. This generally comes over me when I receive letters from friends and fellow citizens in different parts of the country, telling of the injustices carried on by our States, and our federal governments.

It makes one stop and think, and then wonder if this is really the land that our great humanitarian, Abraham Lincoln once said this about: "Let there be justice for all, and malice toward none."

Did he mean only a privileged group, or a certain race? Or did he mean all of us? Was he thinking of the American Indian, the colored, yellow or brown man, or just the whites?

Well, there would be many arguments and differences of opinions on that question, but for those

who were honest with a feeling of justice in their hearts, this could mean but one thing. When Lincoln spoke these words he meant them for all, especially those of the minority class, because these words were spoken just after our own great war between the states, when brothers fought against brothers and there was so much to be done in the way of bringing us together as a nation of free people once more.

Why do I speak of this? I will tell you.

A few days ago I received a letter from a very dear friend of mine, telling me of the latest move the state of New York is making against the Iroquois of that state. In it he told me of the district attorney visiting all the reservations and telling the people of the new laws to be imposed upon them—laws that have no legal right as far as the Iroquois are concerned, because of past treaties with that state in which they were given the right to govern their own lands. Even the game laws are being changed, and there are Game Wardens everywhere. Both these injustices are wrong, because, during one of the great treaties held in the Washington period, read thus: "We, the people and Government of the United States will never interfere with the internal affairs of the Six Nations or their country. We will never disturb them on their lands and will prevent individuals or States from doing likewise." The U.S. Government broke that Treaty last year by passing a bill which put the Six Nations under the jurisdiction of the State of New York.

My friends, is the State of New York doing this as another way of destroying this proud people, who all through history have done so much to make this state a tourist paradise, and through their willingness to co-operate have come a long way as a nation.

Now that state, with its thousands of acres owned by the state, wish to consume the last of the great lands owned by the Iroquois. Why? They wish to build parks, and the Indians have the best land for that. They have not taken it to the conference table, as that sort of thing should be handled, but instead have used unethical methods of procedure.

Now the question is, why has the state or any state been given the right to break treaties that have been already recognized by the Federal Government, especially since those treaties were made by consent of the peoples of this country?

It is this sort of thing that makes one stop and wonder if we have not gone far enough with this kind of blundering.

I know that the good people of

Banff Indian Days

(Continued from Page 6)

In '92 Norman Luxton came to Calgary as a newspaper man, but soon got an itchy foot and went to the West Coast. 1903 found him in Banff where he bought the local newspaper "Crag and Canyon." He operated it for nearly half a century, only selling it July of this year.

I asked Mr. Luxton about his connection with Indian Days. He told me it had been running without much organization for some years before he settled in Banff. There were parades and horse races, with the Indians themselves "passing the hat." This Mr. Luxton felt to be both undignified and unsatisfactory. In a short time he had the annual event properly organized. His first step was to go to Frank Oliver, then Minister of the Interior. A grant of land was given him for the "show." Also approximately four or five tons of buffalo meat are supplied by the government annually. The animals, a dozen or so, are killed in January and given free cold storage by a Calgary firm. Norman Luxton, in conjunction with three Stoney Chiefs, ran the event until last season when he retired from active service accepting the title of Honorary President. Banff Indian Days is now run by a committee headed by Claude Brewster. The people of Banff, and in particular the owners of local businesses, support the project with generous subscriptions.

"In the old days," said Mr. Luxton, "I used to see to it that every Indian from Morley attended, seven to eight hundred all told." If he missed the old people he would send a grandson back to the reserve to fetch them. If they hadn't full buckskin costumes it didn't matter. In those days they would often appear in nothing but breech-clouts. There was good bead work

too, and they would bring it sell. They still do, but it hasn't quality of the old work, he told

I asked Mr. Luxton how he the goods for his "Trading Post. From small traders mostly, he told me, all the way from Manitoba the Alaska Highway. His Stoney friends, of course, trade with him direct. He assured me that gives the Indians a fair price for their work and is particular about the quality. Besides the goods trade there are several show cases full of museum specimens, Pe Pipes and Tomahawks and so forth of olden times. When questioned about them, his brother insisted that they were "not for sale at a price." The Luxton Brothers are building a museum to house the large collection of natural history and Indian material from Alberta and British Columbia.

Norman Luxton has been a friend to Indians over a long period of years. He is proud to have been made a Chief of the Stoney tribe, bearing a name, which translates, "White Shield" in tribute to his work on their behalf. "Stoney," said Mr. Luxton, "denotes their chieftainships money, as some tribes do." A handful of white men have been given this honor. They include John Laurie, of the Indian Association of Alberta; John Murfin, founder of the Rock Mountain Trail Riders; the Duke of Connaught, and the Duke of Windsor.

Banff Indian Days, as I see it, can act as a valuable bridge between past and present. The conditions handed on from generation to generation might have been lost into oblivion here as elsewhere if it had not been for the help and co-operation of a few far-sighted white men shown the way by Norman Luxton.

Let us salute them in true Indian fashion!

Ask AA Aid to Halt Drinking

Something they could have used handily away back when the Pale-faces were trading them one jug of firewater for a stack of beaver skins a long rifle high, an Alcoholics Anonymous group has been organized on the Six Nations Indian reservation near Brantford, Ontario. It is not that there are more alcoholics among Indians than among whites, but a handful of conscientious imbibers feel that their new group may go a long way to wiping out a lot of the trouble the red men have had because of firewater.

When the group organized more than 200 members and friends of AA met at the community hall at Ohsweken. Speakers were from Hamilton, Port Colborne and Nova Scotia.

Other visitors were from Brantford, Galt, Preston, Guelph, Simcoe, Dundas, Port Dover, Woodstock and Buffalo. Unconsciously the visitors were making up in some measure for something the white man had led the Indian into a couple of centuries ago.

The Six Nations group will meet every Sunday afternoon in St. Peter's parish hall at Ohsweken.

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